

# *The Brooklyn Jewish Center Review*

JUDAISM AND DEMOCRACY

THE JEWISH WILL TO LIVE

JEREMIAH – PROPHET  
OF PEACE

DISRAELI'S FIGHT FOR  
JEWISH RIGHTS

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# BROOKLYN JEWISH CENTER REVIEW

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## THE JEWISH WILL TO LIVE

**P**HYSICAL life depends upon breathing, circulation of the blood and functioning of the brain. Life cannot continue when the activity of the brain and heart ceases. When the physician applies his ear to the human chest and fails to detect the respiratory murmur or hears it carried on very faintly he knows that death has taken place or will soon ensue. And when man is dead he is easily worked upon. His body becomes servilely obedient to another's will; his limbs can be manipulated in any direction and retain the imprints of the manipulator.

Cries, groans, sighs, tears, anger, fear and other expressions of pain are signs of life. For where there is life there is reaction. The greater the nerve-supply, the more intense is the pain and the more instant the reaction. The reaction time is shortest in him who is hurt and longest in the observer or spectator.

What is true of the world of matter is also true of the world of spirit. When man is morally dead or spiritually atonic, there is an absence of pulsation—a cessation of the beating sound of the heart. Man's will then is destroyed, his independence gone, and with it goes all honesty. He becomes a tool of the ambitious and designing. His art, his literature, his moral convictions and principles become lustreless, resembling in appearance the milky cornea of the dead man's eye. If man crouches when trampled upon; if man entitled to legal security submits uncomplainingly to a denial of the very use of his faculties; when arbitrary will is raised above reason and justice; when tyranny fails to provoke rebellion — man's capacity for life is gone.

The Jewish people at all times believed that their existence can rest on

no other basis than liberty and justice. Their sole protection was their just and equal rights. Dictatorship of any kind was repugnant to them not only as a form of government but as a form of life. When their equal rights were assailed or threatened they instantly reacted with cries, anger and protest. The more vigorous dictatorships grew, and the more intense the pain of the Jew, the more aroused were his moral and spiritual faculties. His protests, his boycotts, his pamphlets became the visible manifestations of his emotional response to the evil. He used every weapon at his command. He spoke the language of a minority—"it is not just, it is not fair, it is cruel, it is unsocial,"—the words that burn.

The Jews sought to interpret and to make audible to the world the voice of religion and truth, the sacred principles of the human heart in the face of a relentless Niagara pouring hatred and bigotry. The crippled soul, the creeping intellect, counseled caution, docility, submission, little suspecting that such counsel reflected merely helplessness in the face of the stark reality of the conflict.

The Jews became the objects of observation by the world. Our pains and suffering indeed elicited compassion but the world's emotional state was in abatement, in suspense. The world's reaction time was very long. The injury inflicted did not immediately wound the observer. The reaction, however, is here and slowly the dawn is breaking. The world is realizing that the wounds which dictatorships inflict on the Jews are being inflicted on freedom. It is realizing that we are living in a day of peril for humanity, that the persecution of the Jew represents a veritable conspiracy against the rights and progress of the human race. A sense of solidarity

among justice-seeking people is growing. The President of the United States, who represents the intelligence and conscience of the American people, faithfully reflects this attitude of his countrymen by denouncing persecution of our people abroad. Harvard University, soon to be followed by other institutions of learning, is extending scholarships to Jewish refugees. Throughout this land, influential, leading Gentiles have spoken and acted in support of Jewish rights.

Let us carry on. The destiny of the Jewish people is safe only so long as that people lives. Activities such as we are carrying on are our signs of life. Let us continue to proclaim our belief in democracy and our abhorrence of dictatorships. That which we proclaim today the world will acknowledge tomorrow.

Let us use our power and our talents in behalf of our causes discreetly and prudently. The reason for foresight, the innate spirituality of our people, have taught us to be discreet. Let us strengthen our organizations, our societies—those which are great, those which are small—such as the Zionist Organization of America, the American Jewish Congress, the Jewish Educational Association, and other similar organized forces. These organizations are the circulatory organs of the life system of our people.

—LOUIS J. GRIBETZ

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# "JUST BETWEEN OURSELVES"

"בנינו לבין עצמנו"

## *An Intimate Chat Between Rabbi and Reader*

**A** FEW months ago I discussed in this column the lack of progress in Reform Judaism. I did not mean to imply by my observations that all is well within our own ranks — the ranks of conservative Judaism. Far from it. What can be said of this aspect of Jewish thought and Jewish life is that it is in the ascendancy, that it is a rising movement, that it has made tremendous strides in the last decade or two.

But whether or not Conservative Judaism, as we understand it, will continue to gain ground in the hearts and minds of American Jews will depend in a large measure upon the attitude which we shall continue to take towards all religious problems that continue to face us. Eternal vigilance is not only the price of liberty but of every spiritual value that one holds dear.

It was therefore, most gratifying for me to observe that our own Center is determined to do all in its power to see to it that the Conservative Jewish attitude towards the Synagogue worship shall be strengthened, that when a weak spot is noted it will be remedied, that when a fault appears it will be eradicated.

That the Center, despite the fact that it is now observing its twentieth year, should feel so young in spirit as to want to improve its religious services, is in itself the greatest tribute to the strength and vitality not only of our institution but of the whole conservative Jewish movement, of which we are a part.

The first meeting of the Special Committee on Religious Services, which was recently appointed by our president, made a very deep impression upon me. I was impressed by the seriousness of all the members of that committee and by the intelligence with which all of them approached the subject. They seemed to feel the great responsibility that rested upon them. They knew the mistake that Reform Judaism has made in eliminating the Hebrew language from its services and the coldness which this break with the Jewish past and Jewish tradition brought about. On the other hand, they realized that there was something wrong with the other extreme. On the

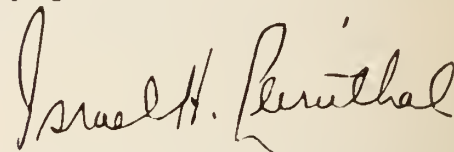
High Holy Days, for example, there was no uniform prayer book by means of which the worshipper might be intelligently guided through the order of services and become acquainted with the significance of many of the important prayers. We were told the story of a number of young people who worshipped at the Reform Temples during the High Holy Days but were spiritually unsatisfied because they missed that Jewish touch in ritual and prayer which might link them to a past of thousands of years. Yet, while they appreciated the warmth, the enthusiasm of our service, and felt the bond of unity with the past and future of our people, they missed something of that decorum and regularity which they felt are essential to religious worship.

This committee therefore set itself to work to achieve complete perfection. It is determined to prove even to the ultra moderns that a truly traditional religious service may be inspiring, instructive, true in every essential way to the traditions of our historic past, and still be in keeping with the trends and the demands of the present day.

The members who worship with us will be very happy, I know, to learn that one of the first considerations before this committee was the publishing of a uniform High Holiday Prayer Book for the use of every worshipper, one which will be finely printed, and which will contain historic notations and intelligent interpretations of the various rituals and prayers. It will also include beautiful passages from our rich literature both of the past and present, for responsive reading by the entire congregation. And we shall try too, to develop congregational singing of some of the inspiring hymns and *piyuthim*, or poems, with which the service abounds, something we should have done long ago but which we are now determined to develop to such an extent that it shall even surpass the impressive congregational singing we now have at our service on Friday evening and Sabbath morning.

I am confident that this Special Committee will have the hearty cooperation of all our members and wor-

shippers in every one of its efforts and endeavors. It will be its task and privilege to prove that the conservative, traditional concept of Jewish religious life is alive, and therefore must grow and develop and continually progress.



### SIR SAMUEL HOARE ON THE JEWS

**I**T was the Jews who interpreted Greek thought to Europe. It was the Jews who brought an understanding of Islam to the West. When most of the world was groping through the Dark Ages, the Jews were helping to keep alight the lamp of learning. Persecuted, plundered, excluded from every reputable calling, they still kept the light burning until not much more than a century ago they were enabled to bring it out more boldly from its hiding place. Into how many dark places has it shone since those days! It has brightened the lives of countless sufferers from those plagues of humanity: cholera, cancer, typhus and syphilis. It has given brilliance to nineteenth-century music. It has added a new glow to twentieth-century philosophy."

—SIR SAMUEL HOARE  
*British Home Secretary*

### PALESTINE JEWISH PAVILION

**T**HE Center has pledged itself to sell \$2000 worth of admission booklets to the Palestine Jewish Pavilion at the New York World's Fair. These booklets, containing five admission tickets, are sold at \$1 each. We appeal to members of the Center to cooperate by purchasing as many booklets as they can dispose of among their friends and acquaintances. Orders may be placed with the chairman of the Eastern Parkway Division, Mr. Isidor Fine, or the treasurer of the committee, Mr. Joseph Goldberg, at the Center.

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The January issue of the *Brooklyn Jewish Center Review* contained two articles of unusual interest.

One on "Coughlinism," written by Nathan D. Shapiro, the other, "The Egregious Gentle Called to Account" written by Grover C. Hall, editor of the Montgomery, *Alabama Advertiser*.

Copies of both articles may be obtained by communicating with the Center office.



# JEREMIAH — PROPHET OF PEACE

By JACOB KAPLAN

THESE are, indeed, parlous times. Truly, as Hamlet says, "the time is out of joint." Ever since those portentous days at Munich when Europe's four men of destiny consummated the betrayal of Czechoslovakia the peace of the world has been resting on none too firm a foundation. It is realized that the Munich settlement has secured a false peace. Millions of dollars are being spent in a mad race of armaments the world over. Armageddon stares the world in the face.

It is with this situation as a background that the Theatre Guild offers us Stefan Zweig's drama *Jeremiah*. Like his anti-war literary contemporaries, Romain Rolland and Henri Barbusse, Zweig was revolted at the outset of the Great War by the horrible carnage that he witnessed all around him. With great artistic passion he transmuted his anti-war convictions into a powerful, fervently imaginative allegorical drama. He chose the symbolic story of Jeremiah, the traditional apostle of pacifism, to embody his protest against the World War. The play never passed the censor in the old Austro-Hungarian Empire, but has been played in practically every important European capital. It is now being seen, however, in America for the first time.

From the point of view of pure theatre, there is no doubt that *Jeremiah* has considerable merit. Like Thomas Mann and Franz Werfel, Zweig knows his Biblical history, with the consequence that his drama recaptures the evanescent past. Jewish life in Jerusalem in the 6th and 7th centuries B.C. is painted most graphically. Jeremiah is pictured at the inception of the play as a timid, dreamy youth obeying the mandate of the Lord to wander among his people and reveal the word of God among them. From the very first he becomes the pariah of society, abominated by his fellow men. His own family—verily, his own mother—curses him for his temerity in regarding himself as the chosen prophet of the Supreme Being. A saddened man, Jeremiah, nevertheless, hastens to caution Zion against false prophets—particularly against Hananiah, who stands high in the councils of King Zedekiah. Jerusalem is vexed. Nebuchadnezzar and his

Babylonian host threaten war. Should Zion accept the offer of an Egyptian alliance and fight him? Hananiah pontificates that it is God's will that Zion wage war against Nebuchadnezzar. Eagerly the multitude follows him. Fearlessly, Jeremiah thunders in the market-place against Hananiah's false prophecies. The Lord wishes peace. Disaster would be the lot of the Jews were they to engage in war. Derision meets Jeremiah's prognostications. He is struck down by Baruch, a young boy. King Zedekiah decides to combat the Babylonians. Zion is at war.

But the war is a calamitous one for the Jews. A nine-months siege with constant warfare makes a shambles of Jerusalem. Jeremiah, tragic in the fulfillment of his predictions, is still crying peace. Only Baruch, now his disciple, inspired by a great faith in the prophet, listens to him. Zedekiah has him cast in a pit when he persists in his demand for peace. But his lamentations penetrate the castle walls to the King on the night when the latter rejects the offer of Nebuchadnezzar for peace. Half-crazed with his own meditations, King Zedekiah (who has discovered, like the Kings in Shakespeare, that "heavy is the head that wears a crown") has Jeremiah brought before him. So cogent is the speech of Jeremiah, so true have proven his prophecies, that now at long last Zedekiah hears in him the voice of God. However, it is too late. Jerusalem is razed by the Babylonians. Zedekiah lives to fulfill one more of the predictions of Jeremiah—to be blinded by Nebuchadnezzar after seeing his sons put to death. Jeremiah, witnessing the annihilation of his own people, is on the point of repudiating his faith in God. But at this moment of his profoundest despair another divine revelation is vouchsafed him. He refuses the offer of Nebuchadnezzar to become his chief High Priest and delivers his final augury. The Jewish people had suffered all this so that it might rise to greater heights. They faced an imminent Babylonian captivity, it was true. This was not important. "Comfort ye, comfort ye, my people," says Jeremiah in effect. "Israel will rise again to greater heights." His people revere him now as the

anointed of God. They listen and take heart.

No resumé, however, can possibly convey the dramatic power of the piece. Jeremiah's speeches take on the majestic roll of the blank verse of the Elizabethan dramatists. The scene in which Jeremiah, an outcast among his people, bids farewell to his mother on her deathbed can find but few equals for sheer dramatic pathos among modern dramas. Nor would it be hyperbole to compare the tragic scene in which Zedekiah falls to the nadir of despair over the plight of his kingdom to those terse and gripping scenes in Shakespeare when the Richards and the Henrys find themselves tottering on the precipice of kingly ruin.

No, few will doubt the fact that Zweig's piece is a great emotional drama. It is the ideology of the play which leads to some controversy. Zweig's theme is that war of any kind is futile. The play implies that non-resistance or pacifism, is the only means of ending war. "War," says Jeremiah, "is not the way of God."

Now, there is no doubt that Zweig is expressing a point of view that has persisted in Jewish culture for many centuries and has found expression in the post World War period—most recently in Pierre Von Paassen's autobiography *Days of Our Years*. Ludwig Lewishon and Maurice Samuel have both pointed to the fact that non-resistant pacifism has been a considerable doctrine in the cultural heritage of the Jew stemming from the prophets of old. Religious in origin, the basic premise of the doctrine is that any form of war is evil in and of itself. No war, no matter how noble its aim, is justifiable. Violence in any form is intrinsically abhorrent. Contemporary opinion, however, associates this doctrine with the Quakers, with the Dukhobors, the pacifist followers of Leon Tolstoy, with Ghandi in India.

In 1915 when Stefan Zweig first wrote *Jeremiah* there was little difficulty in understanding why he incorporated his pacifistic ideology into his play. It had considerable pertinence then as a protest against the human sacrifice to the Moloch of War. But

(Continued on page 8)



# JUDAISM AND DEMOCRACY

(FIRST OF TWO ARTICLES)

By ISIDORE S. MEYER

I

A VAST amount of literature dealing with democracy has been published in recent times. To digest it all, to analyze its contents, and to evaluate it would require profound study were we to avoid shibboleths and empty platitudes. It is easy in a democratic environment to slap down, as many a journalist does, without serious study, certain remarks that will evoke the plaudits of uncritical republicans. One should not allow himself to be robbed of his own opinion or to be swayed into believing or into following the mob blindly, with a misunderstood zeal.

Who have been the protagonists and the opponents of democracy in the past? And today? Can Jews be loyal citizens in an undemocratic state? Are Judaism and Fascism incompatible? Is democracy a creation of Judaism solely, as some neo-German "political" historians would have us believe? Have Jews always been democrats? Are Jews racially determined republicans? These are some of the questions that enter into the mind of the present-day student of democracy.

To answer these questions, it is necessary to set down some of the basic definitions of democracy, and to point out the criticisms that have been made of it.

Political theory began with the Greeks. For a clear definition of democracy from its very inception — and for that matter, of the various polities that have governed the destinies of man—one must turn to the classics, to Plato's "Republic" and to Aristotle's "Politics." Democracy is not a creation of the Jews, as anti-Semites would have us believe. This they do not of course intend as a compliment to us. Democracy is viewed by them as something of a fraud. And yet to some serious students democracy, "despite its long history, is still largely without a metaphysics and possessed of only the broad outlines of a theory of knowledge" (M. C. Swabey, "Theory of the Democratic State.") Bryce has defined democracy as the rule of the many; monarchy, the rule of one;—oligarchy, the rule of a few, based on certain prerogatives of birth or of property. Some, on the other hand, have distinguished democracy, the rule of the people, from ochlo-

cracy, the rule of the mob. Pericles speaking of the Athenian democracy stated: "Our constitution is named democracy because it is in the hands not of the few but of many . . . Our laws secure equal justice for all in their private disputes . . . We have no black looks or angry words for our neighbor if he enjoys himself in his own way." Pericles' words are still true, for democracy "is the government of the many, aiming at justice and liberty for all," as Sir Ernest Simon, editor of a collection of essays, "Constructive Democracy," has stated. During the nineteenth century Abraham Lincoln described democracy as the government of the people, by the people, for the people. Mazzini, the great Italian patriot, spoke of it as "progress of all, through all, under the leadership of the best and the wisest."

Mortiz J. Bonn, in Simon's "Constructive Democracy," declared that democracy "stands for government by the consent of the governed, for government by conference, in contrast to government by obedience and violence." Nazism, Fascism and Communism, he said, proceed on a basis of force; democracy depends upon the use of compromise. "In democratic philosophy the majority stands not merely for numerical preponderance, but for greater wisdom and greater justice; its aims are supposed to be identical with the interests of society. It often goes astray in practical affairs. But this does not much matter, since its mistakes provide their own correctives."

Lately, Hendrik Willem van Loon in his book, "Our Battle," tells us that: "Democracy is the most unnatural, the most artificial, and therefore the most difficult of all forms of government. Unless it enjoys the constant and most devoted care of all its adherents all of the time, it will invariably come to grief through lack of cooperation and self-discipline. Since democracy is essentially a state of mind—a philosophy of life—a way of feeling—it is not something you can learn out of a book."

But what about the attacks on democracy? Plato described democracy as "the worst of good constitutions, but the best of bad ones." Aristotle stated "that it is much easier to establish a democracy than to maintain it."

What guarantees could democracy offer against demagogues and the predatory inclinations of the rule by numbers? Was democracy identical with rhinocracy — the mere counting of noses? Could it not be turned into an ochlocracy by the appeals of demagogues? Was there a marked antagonism, as Sir Henry Maine suggested, "between democratic opinion and scientific truth as applied to human societies?" To rule well is also the professed aim of the dictator. Even Harold Laski sees the crisis of capitalist democracy as a crisis of authority and discipline. To the Fascist, whose government is based on hierarchy, authority and discipline, says E. B. Ashton in his "The Fascist, His State and Mind," democracy is "organized contrariness." Its enemies say that it is aimless, inefficient, and economically unjust. Is Thrasymachus' view in Plato's "Republic" correct, namely, that "might is right; justice is the interest of the stronger," and that governments exist for the benefit of the few? To quote from Sir Ernest Simon's excellent essay, to which we have referred above, here is the argument presented by the typical opponent of democracy:

"The democrat, then, relies on the common sense and good will of the ordinary man. But it is true that the ordinary man may be an ignorant and selfish beast; in Carlyle's word: "Voters are mostly fools—mere mesmerized cattle under the malign influence of the political cant and claptrap of stump-orators." Or, as Plato has put it: "We call man a gentle animal; and, if nature has been kind to him and his education has been right, he is the most gentle and god-like of creatures. But if his education is inadequate or bad, he becomes the most savage of all the products of the earth." In other words the average man is unable to determine what is good for himself,



let alone for others, in the matter of government. Lenin denounced democracy as "the humbug of the bourgeois," and the pro-Nazi professor, Werner Sombart speaks of the inadequacy of democracy in our present economic and technological age—*kuli-handel*, "horse-swapping," he calls it in this 20th century. Bryce pointed out: "It is an old reproach against democracies that they are readily moved by a plausible tongue, and are beguiled by those who have, even since the republican days of Greece, been called demagogues (leaders of the people), furnishing a term of abuse applied in many a modern struggle. In current usage the demagogue is one who tries to lure the people by captivating speech, playing upon their passions, or promising to secure for them some benefit." The demagogue is extremely dangerous because he is "often irresponsible, raising expectations which he is seldom called on to find the means of gratifying." C. Delisle Burns, in his "Democracy—Its Defects and Advantages," ably sums up the arguments of dictatorship against democracy in the matter of culture, efficiency and economy. One type of criticism, says Burns, "is scholarly, the other popular. The former is based upon a standard of culture, the latter upon effectual force. The former is expressed in the traditional attacks on democracy, of which the most powerful in recent times has been that of Emile Faguet in his "Cult of Incompetence." This repeats the old charges against men . . . who are said to vote foolishly, to work incompetently, and to enjoy only what is barbaric . . . The common man's defects corrupt all social values and destroy the excellencies of the exceptional." The underlying assumption in the arguments of Fascism and Communism, is that the common man not only does not know, but cannot discover what is good for him . . . The democratic faith is that correct doctrines will be discovered if all possibilities of error are explored; but the belief implied in dictatorship is, that exploration is unnecessary because all is discovered."

## II

Viscount Bryce sums up democracy thus: "Democracy really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes . . . The ruling power of the state is legally vested not in any particular class, but in the

members of the community as a whole." The sovereignty of the people *as a whole* is what the American Declaration of Independence implies, when it declares that all men are created free and equal. This principle is borne out in our own Federal Constitution. The French Declaration of the Rights of Man (1791) also declares that "men are born and continue to be equal in respect to their rights," and that the principle of all sovereignty resides essentially in the nation. In man's exercising his democratic rights, the philosophic premise of democracy is, as Prof. Horace Kalten pointed out, that man, as a child of nature, is endowed with certain natural, that is, inherent, rights. Among the rights of a free citizen in a democratic state is that of liberty, which Bryce further subdivides under four main categories: *civil; religious; political; individual*. These, in brief, are liberty of person and property; liberty of religious opinions and in practice of worship; the participation of the citizen in the government of his community, and finally liberty of action in matters not plainly affecting the welfare of the whole community as to render control necessary.

Sir Ernest Simon in his "Constructive Democracy," presents his faith as a democrat under a threefold classification: that of the individual, of the social order, and of the good life.

"The essence of democracy," says he, "is the belief in the ultimate importance of every individual; that the state exists for man, not man for the state. This involves an optimistic faith in humanity." Such a conception is related to man's opportunities, experience and education. "It also involves the faith that free men with equal rights will develop a form of government based on discussion and the search for common agreement, allowing the maximum of freedom and using the minimum of coercion, which will provide such conditions, material and spiritual, as to render possible the good life for every citizen." Finally it must be based on the essential ideal of the good life, on an "emotion of pain in the suffering of others, and happiness in their happiness," and "it must include an active love of one's neighbor." This is a profoundly religious attitude. "Love thy neighbor as thyself." It is something that cynics will sneer at, and which pagan dictatorships will seek to destroy.

Sir William Beveridge in the same volume, ("Constructive Democracy,") puts it in negative terms. A country is *not* democratic if the individual citizen cannot say just what he thinks, in any language he wishes, about those persons who call themselves his country's government. It is *not* a democracy if in it there is not provided an efficient machinery for the pacific change of the government and of its policies. And finally, it is *not* a democracy if in it the government's object is to glorify its rulers, extend its empire or do anything whatever except to promote the happiness of its citizens. Professor Eduard Heimann, in his "Communism, Fascism or Democracy," states that democracy must rest on political humanism, pluralism and spiritual values. He warns, however, that "democratic liberty can never include the liberty of destroying democracy by organized slander or armed force." Organized slander is another term for present day propaganda; armed force, revolution. Says Heimann, in pointing out democracy's failure in the modern world, "Thus the coming of fascism proves that democracy did not give the world the justice and peace it needs and that the believers in the spiritual principle were not equal to their task." He draws the analogy of the Philistines' victory over the Israelites. The fact that the Philistines conquered the Jews did not prove that they were right and the Jews wrong. Israel's election through God's revelation meant that God revealed the spiritual character of His creation to them and through them. Says Heimann: "The quality of being elect is far from guaranteeing that their behavior and activities will always be holy; it proves historically to be rather a curse than a privilege. It means that greater responsibility is laid upon them than upon the others and that their failure results in the disaster of mankind . . . The heathen cannot know, but the Jews ought to know. The heathen are used as blind tools of the Divine wrath but the Jews should be the conscious servants of Divine justice. Their righteousness makes the world prosper; but their injustice destroys the world. Their prophets are sent not to glorify but to chastise the people and to announce the invasion of the Philistines." The mere profession of love for democracy is insufficient. Not only that, it may pave the way to democracy's destruction. The Versailles Treaty was



not in its entirety a product of the democratic method. Van Loon says that an inadequate democracy created Hitler's Germany. Bertrand Russell, in his "Power: A New Social Analysis," says that Lenin, Mussolini and Hitler owed their rise to democracy. The modern democrat must work for effective democracy through democratic methods. Hypocrisy is the compliment vice pays to virtue. Lip-service to democracy, or working for democracy through undemocratic methods, is of the nature of hypocrisy. Even the authoritarian states and the dictators in the various stages of their careers have paid tribute to democracy. Their polity they term as being "organic democracy." All profess to be democratic in their essence or have set it up as an ultimate goal. They claim to be "efficient democracies," expressing the total will of the people. This they express through "plebiscites" from time to time. But if as Thrasymachus put it in Plato's "Republic," that "the interest of the stronger, is everywhere just," we come again to an undemocratic ideal—the ideal of naked power and brute force, to the persecution of Jews in Germany and Italy, to the antithesis of democracy and its ideals.

The challenge then to democracy is great and it cannot be answered by tirades against dictators. Counter-propaganda, based on truth and objectivity, has its important value, but it is not enough. It may endeavor to undo the slander and libel levelled against democracy in general, and against the Jewish people in particular. But it is totally inadequate to cope with the present-day crisis.

Good government and the good life must be made effective forces in our daily activities. "Democracy," says Prof. Max Ascoli in "Intelligence in Politics," "is the condition which imposes upon intelligence the most strenuous task; on the other hand democracy can find its meaning only through uninterrupted intellectual reclamation . . . Intelligence is still the force which may dispel the haziness of democratic politics by the awareness of its function and the responsibilities of its freedom."

True, dictatorships claim to be efficient and economical. But is there no waste in the mechanization of men? Are not the free intercourse of men and voluntary co-operation superior to enforced mechanization of the human spirit and of the activities of

man? Burns recognizes the qualitative differences in common man. This distinguishes an authoritarian from a democratic social life. He advocates the promotion of such differences by education for democracy. This, in our view, is the basis for cultural pluralism within the democratic polity. Burns argues: "It is likely that a democratic order will be more efficient than a dictated order, because more is actually done by persons who, freely and of their own understanding, play into each other's hands." The total result is a fuller life for everyone, under democracy. "The arts and sciences," he adds, "and religion are necessary in a democratic society because, first, they extend the actual perceptiveness of common man, and because, secondly, they give him a sense of his unused power."

In 1937, a series of articles appeared in the *New Republic* dealing with democracy's future. Among the contributors was Benedetto Croce, the great Italian liberal, philosopher and historian, editor of the "Critica," who dedicated a recent volume of his essays on Goethe to a German-Jewish exile, and who, in no uncertain terms several months ago, condemned not only German racism but its Italian counterpart. Croce wrote from Fascist

Italy,—strange and paradoxical as this may seem: "Coming to our own times, I see the future that liberty promises as a beacon; I do not see any light in the future promised by authoritarianism . . . An artist with the face of a corporal, a scientist with that of a sergeant, a politician who waits for his orders and blindly carries them out, is no longer an artist, scientist or a politician, but an imbecile." Democracy, concludes Croce, implies an administration that provides at the same time an education of the governed for governing.

This is ultimately the answer of democracy—it must be prepared to provide for the education of the ruled to rule efficiently, of the governed to govern well. If it fails in this, then ultimate victory will go to its lusty and vociferous opponent, twentieth century, stream-lined dictatorship. But we have the faith that democracy will provide for those self-correctives that are latent within it, to remove finally those objections raised against it by the would-be dictators, demagogues and propagandists within the blessed boundaries of our own beloved land, and to maintain that heritage of human liberty and freedom, and of those guarantees of democracy that form the Bill of Rights, the first ten amendments to our Federal Constitution.

## JEREMIAH—PROPHET OF PEACE

(Continued from page 5)

today it is doubtful that non-resistance or pacifism constitutes the only ideology of Jewry.

Nineteen hundred and thirty-nine happens to be the year when Fascism and Nazism are riding high in the affairs of mankind. Every word and deed of these totalitarian states, as witness Mussolini's militaristic pronouncements anent French colonies and Hitler's foreign policy since the remilitarization of the Rhineland, proclaim a policy of aggression. Militarism is the enshrined God of totalitarianism and dictatorship.

It is incorrect to assume that Jews are willing to be completely passive and non-resistant to Nazi and Fascist oppression. Nor do they think it as futile to struggle against the tyranny of dictators as Jeremiah seemed to think it vain to struggle against Nebuchadnezzar. Recently Stephen Wise militantly called attention to the inherent right of every Jew to remain a fully privileged citizen of every coun-

try. During the recent Czechoslovakia crisis the *New York Times* reported that thousands of Jews had offered themselves for active military service against German Nazidom in the event of invasion by Germany. Though Jews are by time-honored tradition pacifistic, history has shown them ever ready to fight on the side of liberty, freedom, and democracy. The militant note on the side of liberalism has been as positive a note in Jewish history as the note of pacifism.

These latter considerations are, of course, over and above the dramatic value of Stephan Zweig's play. Let us repeat again that it is a moving spectacle. Its picture of Jewish life of twenty-four centuries ago will interest you tremendously. Its lines will remain as a haunting refrain in your memories. Its superb acting will inspire you. Finally, the picture of Jeremiah may cause you to turn to Franz Werfel's picture of the prophet in "Hearken Unto the Voice" for interesting comparisons.



# DISRAELI'S FIGHT FOR JEWISH RIGHTS

(This is the fourth installment of Dr. Soliterman's study of the Jewish life of Disraeli.—EDITOR.)

By MARK SOLITERMAN

THE problem of Jewish political disabilities took a peculiar form in the 19th century in England. The obstacle preventing a Jew from becoming a member of Parliament was the "Oath of Abjuration." Every member of Parliament had to take an oath "upon the faith of a true Christian" that he would maintain the Protestant dynasty and renounce any pretenders.

Since the repeal of Pelham's Bill in 1743 the question of admitting the Jew to full civil and political rights was raised several times in Parliament. Petitions were sent by Christian merchants, bankers, traders and professionals from various cities. Unitarians and other religious groups also supported the repeal of the Jewish disabilities.

From 1830 to 1859 sporadic debates took place in Parliament. The question was usually favorably decided in the House of Commons but always rejected by the House of Lords. The conflict which thus arose between the two Houses on this question was brought to a head when Baron Lionel de Rothschild was elected to Parliament by the city of London. As a Jew, he could not take the oath "upon the true faith of a Christian," and for ten years he was unable to take his seat. The problem was finally settled by a compromise which permitted each House to make its own regulations as to the form of the oath to be taken by its members, and Lionel de Rothschild was allowed to take the oath by omitting the phrase relating to the Christian faith.

It was during the debates regarding this matter that Disraeli took his stand for the equality of the Jew.

At the beginning of his political career Disraeli followed the policy of his party. On December 4, 1837, the year of his election to Parliament, (baptism had removed him from the Parliamentary limitations other Jews suffered) he voted against the removal of the Jewish disabilities. The following day he confided to his sister Sarah "... Yesterday was rather amusing in the House. The Sheriffs of London, Sir Bor or Tom, and Sir Moses—and no mistake — appeared at the bar

in full state to present, according to the privilege of the city of London, some petitions, after which they took their place under the gallery and listened to the debate, which turned out to be the Jew question by a side-wind. Nobody looked at me, and I was not at all uncomfortable, but voted in the majority with the utmost sangfroid . . . "

But Disraeli dropped this attitude as soon as he felt sure of himself; he began to participate in the endeavors for the removal of the disabilities. The opposition was not directed against the Jews as persons. No one questioned their honorability or loyalty. The ethics of the opposition were crudely expressed by the radical, but bigoted, William Cobbet in 1833. For him the admission of the Jews to Parliament was the abolition of Christianity. "Every Jew is a blasphemer. He blasphemes Jesus Christ regularly once a week, and once a year he crucifies Him in effigy."

Other speakers in later debates took the same position, if less crudely. Gladstone who later contributed to the repeal of the laws, opposed, in 1841, when he was still a Tory, the bill enabling the Jews to hold office in Corporations (cities), because in his mind the Jewish religion was incompatible with the duties of the legislators.

It was Lord Russell who became the champion of the repeal of the Jewish disabilities. In 1847, in order to enable Lionel de Rothschild to take his seat in Parliament, he made a motion that "every Englishman born in the country is entitled to all honors and advantages of the British Constitution and that religious opinions should be no qualification."

The representatives of Oxford voted against the bill. One of them, Halcomb, saw in the emancipation bill nothing else only "a helping hand to the downfall of the church," and Inglis, the senior member for Oxford, insisted that every person in the government must be a Christian. It is Inglis that Disraeli, through his character "Sidonia" described as the "decorous representative of an English university." Lord Ashley endorsed the opinion of Dr. Arnold, the father of

Matthew Arnold, that there could be no plea for justice for the Jews so long as the Jews did not conform themselves to the Gospel. But most interesting were the reasons brought forth by Newdegate. He quoted Isaac Disraeli, whom he considered the highest authority on the subject, to show that Judaism was no longer based on the Bible. Finally the theory of expiation, which condemned the Jews to eternal humiliation, was also introduced into the debates.

Disraeli's position was a peculiar one. His party was against the repeal of the disabilities, whereas the Whigs sponsored the reform. He had to support a measure which was against his party's policy and sponsored the admission of Rothschild, who belonged with the liberal party, as did all the Jews in those days. He rejected religious equality, which he considered as an abstract principle, and pointed out that from the political viewpoint the problem was without importance, as "the race was deficient in many of the qualities as well as of numbers, which would make a statesman, for reasons of state, undertake the advocacy of their interests." But he insisted that because it was a Christian Assembly, the Jews had to be permitted to sit in Parliament.

"Who are the persons professing the Jewish religion?" he asked. "They acknowledge the same God as the Christian people in this realm. The same divine revelation as yourselves. They are unquestionably those to whom you are indebted for no inconsiderable portion of your known religion, and for the whole of divine knowledge." He had to combat the idea of "penal retribution for crucifixing," a theory which he criticized at length in "Tancred" and the "Life of Lord Bentinck." Replying to those who objected on the ground of religious truth, he continued:

"I say that it is on that ground as well as on the ground of religious freedom that I feel bound to give my vote for the proposition of the minister—for if faith is valued as a sanction of conduct, with what consistency can a Christian people say that those to whom they are indebted for the

doctrines of their faith—who profess the religion which every gentleman in this House professes—for every gentleman in the House does profess the Jewish religion, and believes in Moses and the prophets . . . ?

“Although they do not profess all that we profess, all that they do profess is true. You must admit then, that in men who are subject to the divine revelations that you acknowledge—whose morals are founded on the sacred oracles to which we all bow—that as far as religion can be a security for their conduct—for their public morality and justice—you have in the religion of the Jews the best sanction in the world except that of our Christianity. You will hardly say that the religion of the Jews is not a security for their moral conduct. . . .”

“Where is your Christianity, if you do not believe in their Judaism? . . . because this is a Christian Assembly and a Christian country the Jews ought to find a reception among you . . .”

“In exact proportion to your faith ought to be your wish to do this great act of national justice. If you had not forgotten what you owe to this people—if you were grateful for that literature which for thousands of years has brought so much instruction and so much consolation to the sons of man, you as Christians would be only too ready to seize the first opportunity of meeting the claims of those who profess this religion. But you are influenced by the darkest superstitions of the darkest ages that ever existed in this country. It is this feeling that has kept you out of this debate; indeed that has been kept secret in yourselves—enlightened as you are—and that is . . . influencing others abroad.”

In subsequent discussions Disraeli confined himself to a silent vote or to the work in the commissions. But he was forced to participate in the debates in 1850, 1854 and 1856.

In 1850 Baron Lionel de Rothschild was again elected to Parliament by the city of London. This time Rothschild insisted on taking his oath on the Old Testament, and in taking it he omitted the words “on the true faith of a Christian,” as not binding his conscience. He was again refused his seat. In the same year David Solomons was also elected to Parliament from Greenwich. He took his seat and refused to withdraw himself at the order of the speaker. He participated in the debate

on his right to take his seat. But a resolution of the House forced him to quit, and a fine of five hundred pounds for each vote in which he had or would have participated was imposed upon him by the Law Courts. It was then that Disraeli again intervened in the debates. He acknowledged the fact that the change in attitude of the elected Jews was due to impatience, but he advised them not to lose their confidence in their former tactics. “I am bound to say,” he declared, “that it does appear to me that there is no class of religionists in this country who have less cause to complain of the spirit of the community, or the temper of the legislature. When I remember the position of that class—a very short period back—hardly a quarter of a century—and contrast that position of social degradation and political disability with the position which they now occupy and enjoy, I own that I am gratified and proud by comparison.”

Disraeli continued a lone fight. Only the party's leader, Lord Bentinck, supported him, and he gained a few members later. This attitude of Lord Bentinck he acknowledges in the latter's biography. “After long and deep and painful pondering,” he writes, “when the hour arrived, he rose from his bed of sickness, walked into the House of Commons and not only voted, but spoke in favor of his convictions. His speech remains one of the best delivered on the subject, not only full of weighty argument, but touched with a high and even tender vein of sentiment.”

The policy of Lord Bentinck caused a crisis of the Tory party and he had to give up the leadership of the party and resign.

In 1854 Lord Russell, the leader of the liberal party then in power, introduced a bill for the change in the form of the oath. The political situation was not favorable to such a change, since there was opposition to the government because of the Crimean war. The Protestants, too, were alarmed by the establishment of the Roman hierarchy in England, by the spread of ritualism, and by the wholesale conversion to Romanism. The charge in the oath was therefore considered by many as a concession to Rome, and Disraeli thought that associating the cause of the Jews with that problem would cause only injury to the Jews. He then voted against the bill. Lord Russell was disappointed. He ac-

cused Disraeli of inconsistency, and said that notwithstanding Disraeli's “great anxiety to see the Jews in possession of these (parliamentary) privileges,” he “sometimes stays away, sometimes votes against them. Political conscience of the hour always seems to overcome his attachment to his cause.”

These remarks provoked a passionate reply from Disraeli. It was the most emotional speech he ever delivered, and the whole House was stirred. In fact, the accusation was not at all correct. Disraeli was always present at the debates on the Jewish disabilities and was absent only once because of illness.

While he affirmed his respect for the principle of religious liberty, it was not on that ground that he advocated the right of the Jews, he said, but “in obedience to an overwhelming conviction” which he always upheld. “I believed that the Jewish race was that one to which the human family in general has been under the greatest obligation, and when I am told, as I have often been, and as I have heard tonight, that by admitting the Jews to Parliament we are endangering the Christian character of the assembly and the community, I must say it does appear to me that it is because we are a Christian assembly and Christian community that the claim of the Jews to enjoy all civil and political privileges is irresistible.”

He said that he voted against the bill because he considered it harmful to the Jewish cause to connect it with issues which had nothing to do with it, and justified that attitude by the fact that “they (the Jews) are not a new people who have just got into history and who, if you do not recognize their claims, may disappear. They are an ancient people, a famous people, an enduring people, and a people who in the end have generally attained their objects . . . I cannot help remembering that the Jews have outlived Assyrian Kings, Egyptian Pharaohs, Roman Caesars and Arabian Caliphs, and, therefore, I think we need not precipitate their claims.”

He hoped the day would “arrive when the Jew would take the oath, by free declaration of the creed of which he ought on every account to be proud.” He finished with this statement: “The House may believe them to be only phrases of debate, when I declare that I never took a course

(Continued on page 22)



# JEWISH NEWS IN REVIEW

By LESTER LYONS

**F**OLLOWING negotiations with George Rublee, Executive Director of the Evian Inter-governmental Committee on Refugees, the German government has offered to permit the mass migration of Jews from Germany. The government's plan provides for the orderly migration of 150,000 to 250,000 wage-earning "pioneers" over a period of five years. Eventually, they would be joined by about 250,000 dependents. An important feature of the proposal is that the prospective emigrants would be permitted during the interim to resume earning a living. Moreover, upon leaving the country they would be allowed to take with them some of their wealth, believed to be about fifteen per cent. Their emigration is to be financed by a trust fund of at least one-fourth of the existing Jewish wealth in Germany. The precise details of the government's plan are not available nor is it known just what Germany would require in return. An important condition of the plan is that homes for these refugees be found elsewhere. A delegate of the Dominican Republic announced to the Evian Committee that 100,000 refugees would be admitted in his country provided the necessary funds were forthcoming.

## BOYCOTT TRAINING SCHOOL

For the purpose of providing an intelligent basis for the campaign to boycott Germany, the National Boycott Committee of the Youth Division of the American Jewish Congress has organized a Boycott Training Institute. Representatives of many youth organizations are attending the sessions of the Institute. Its leaders are Samuel Friedman, National Boycott Chairman, and M. C. Heyman of the Actions Committee of the Joint Boycott Council.

The London conference sponsored by the British government for the purpose of reaching a peaceful settlement between the Jews and Arabs in Palestine is already in session. The delegations representing the different groups, however, have not sat together. Both the Jewish and Arab delegations are separately conferring with the representatives of the British

government. Two Arab groups are represented at the conference; the one, led *in absentia* by the exiled former Mufti of Jerusalem, which represents the terroristic element; the other, the moderate bloc, led by Fakhri Bey Nashashibi.

\* \* \*

Severe criticism of the Nazi government was voiced by Secretary of Agriculture Henry A. Wallace in a speech delivered on the anniversary of the birth of Abraham Lincoln. Speaking under the auspices of the Lincoln's Birthday Committee for Democracy and Intellectual Freedom, a committee of twenty-eight eminent scientists headed by Prof. Franz Boas, Secretary Wallace characterized Nazi racial theories as "pure scientific faking." Mr. Wallace attacked "the dictatorial regime in Germany" which was "masquerading its propaganda in pseudo-scientific terms" and deplored the exiling of great scientists from totalitarian lands as well as the fact that other scientists "have been willing to play the game of the dictators by twisting science into a mumbo-jumbo of dangerous nonsense."

\* \* \*

During the first nine months of last year, 14,159 Jews emigrated to the United States from Germany and Austria. They constituted 79% of all the immigrants to this country from those lands. Of 67,985 immigrants from the entire world, 19,736 were Jews.

\* \* \*

The charge of anti-Semites that Jews control the press in this country is thoroughly refuted in an article appearing in *Editor and Publisher*, the organ of the publishing field. The article points out that no Jew is on the directorate of the Associated Press, the United Press, the International News Service, the American Newspaper Publishers Association, the American Society of Newspaper Editors or the Audit Bureau of Circulation. The few Jewish owners of newspapers in this country are characterized as being "no more conscious of their race and religion as newspaper operators than are hundreds of their able Gentile competitors." Indeed, "to dispel even the least suspicion that

their creed dominates their papers, they uniformly employ non-Jewish editors and editorial executives. Their business departments too, are for the most part under non-Jewish direc-

## BACK TO THE FOLD?

Following the example set by Mischa Elman, who is on a three months' tour for the benefit of German refugees, Yehudi Menuhin is giving seven performances for the same purpose.

tion." It is estimated "that the number of Jewish owner-publishers is considerably exceeded by the number of Jewish business office heads of newspapers owned by Christians."

\* \* \*

The Hollywood Committee of 56, consisting of famous screen artists, producers and authors has drawn up a "Declaration of Democratic Independence" in which they urged President Roosevelt and Congress to break off trade relations with Germany. The Declaration accuses the leaders of Nazi Germany of a design to "bring chaos and disunity into sovereign nations and then seize and dismember them." The sponsors seek to obtain twenty million signatures to this document.

\* \* \*

That more than eighty-nine per cent of the population of Italy is against the anti-Jewish policies of the Fascist government is the opinion of Mrs. Anne McCormick, noted American journalist.

## BADGE OF HONOR

During the Middle Ages the Jews of the ghettos were often required to wear a yellow badge as a mark of shame. However, to mark their support of the campaign for funds launched by the Society for the Redemption of Austrian and German captives, 35,000 people in Palestine recently wore such badge as a symbol of Israel's honor.

(Continued on page 23)

# WORLD OPINION

## A SURVEY OF INTERNATIONAL PUBLICATIONS

### THE UNIQUE HORE-BELISHA

*From the Associated Press  
Correspondence Published in  
A. P. Newspapers*

**T**HE man responsible for manning Britain's guns is under bombardment.

Accused of "lack of drive," jovial Leslie Hore-Belisha, forty-three-year-old bachelor War Minister, has become the target of planned political sniping in the House of Commons.

Hore-Belisha usually has succeeded in turning aside the recurrent criticisms and awkward questions every Cabinet Minister gets while he's in office.

Now three junior members of Prime Minister Neville Chamberlain's government have moved into action against him, and an organized "anti-Belisha" movement is under way at Westminster.

The campaign has considerable support in the House, but it was said it was engineered by disgruntled army Generals who induced friends in Parliament to attack the War Minister because he bundled the Generals out of office.

Robert Hudson, secretary of the Overseas Trade Department, is called the leader of the "revolt" in the government which may cause a drastic Cabinet reshuffle in 1939.

Hudson, with the Marquess of Dufferin and Ava, colonial Under-secretary, and Lord Strathoona, Under-secretary for War, is said to have threatened to resign unless Hore-Belisha goes first.

Political observers say it's significant that the *Times*, which often forecasts trends, has recently published a cryptic editorial implying that Cabinet changes in the new year had long been planned.

Hore-Belisha's critics accuse him of misleading the nation over rearmament progress and supply of anti-aircraft guns, "acting foolishly" in the famous Sandys case, and being too drastic in his army council purge.

These charges are backed by a "whispering campaign," including stories that Hore-Belisha doesn't get to his office as early as Cabinet Ministers should.

When Chamberlain flew to Munich early one morning last September Hore-Belisha was prominent among the well-wishers at the airport to see the Premier leave.

Critics say that was a Belisha record for early rising, and that while other ministers went direct from the airport to their offices, the War Minister went back to bed. His friends say no one, not even his valet, ever is allowed to wake him.

Hore-Belisha was censured by many for his part in "the Sandys case," a pre-Munich parliamentary scandal in which Duncan Sandys, thirty-year-old son-in-law of Winston Churchill, charged he had been threatened with penalties under the Official Secrets Act in connection with secret information concerning Britain's anti-aircraft defenses.

Attorney General Sir Donald Somervell, who Sandys said made the threat, denied the charge, but said he asked Sandys at Hore-Belisha's request to tell where he had obtained the information.

Churchill, no admirer of Hore-Belisha, took up the fight with vigor and indirectly accused the War Secretary of hiding British defense deficiencies behind the Secrets Act.

The act, Churchill said, "was devised to protect the national defense and ought not be used to shield ministers who have neglected the national defense."

The Sandys case, a major story until it faded in the crisis over Czechoslovakia, was buried quietly when an investigating parliamentary committee ruled Hore-Belisha's actions were justified but unfortunate.

The committee excused Sir Donald of any "error of judgment" and cleared Sandys, declaring it believed he knew his information came from a secret document but did not think it wrong to receive it.

In one of several parliamentary "post-mortems" on the Czech crisis, Hore-Belisha admitted manning of Britain's air-raid defenses was hampered by lack of essential equipment.

A political reporter on wealthy Lord Beaverbrook's isolationist *Daily Express* 11 years ago, Hore-Belisha took

his nose for news to Whitehall, where he scandalized old-timers by what they branded "publicity-seeking."

As Minister of Transport, he put his name in the English language by inventing "Belisha beacons," black and white posts surmounted by orange globes which indicate every pedestrian crossing in London's tangle of streets.

Hore-Belisha studded the city with shiny, metal discs marking footways and crossings, planted a forest of traffic lights throughout London, and ribboned country roads with white lines marking "lanes" for fast and slow traffic.

Popular with the press because he's always glad to release any story short of government secrets, he's easily the most photographed minister in Britain. His round, plump face, with shaggy eyebrows and smile, is the kind cartoonists dream of.

Unpopular with the "old guard" at the War Office because of his "new broom" methods, he's much liked by the ordinary soldier who is grateful for the higher pay, better barracks, and improved serving conditions Hore-Belisha introduced.

The *Daily Express*, commenting on Hore-Belisha's present predicament, said, "so far his two great achievements have been to put up the beacons and knock down the Generals."

Twenty years ago Hore-Belisha was a junior army officer. He rose to the rank of Major in the World War.

Then he went to Oxford University, where he was President of the Oxford Union, the varsity debating society famed as a nursery for future members of Parliament.

Fifteen years ago Hore-Belisha entered the House of Commons as a fervent admirer of Liberal Leader Lloyd George, patriarchal wartime Premier.

Always he had the Disraeli ideal before him. Himself a Jew, Hore-Belisha often is mentioned by his admirers as a possible future Prime Minister.

But the Disraeli political ideal, symbolized by busts of the Victorian conservative in every room where he works, hasn't narrowed his vision.



Recently he praised Pope Pius as "among the noblest men of this age" when he opened a Roman Catholic school extension at Plymouth, largest town in the Devonshire constituency he represents in Parliament.

The bustling War Minister looks as happy in the feather-trimmed cocked hat and knee-pants he wears on state occasions as he does in the loose-fitting slacks and sweater he likes for pottering at his week-end cottage.

In Whitehall he sits at a big desk once used by Lord Kitchener, Britain's famed military leader who disappeared in the North Sea early in the World War.

Hore-Belisha's first government job was Parliamentary Secretary to the Board of Trade in 1931. The next year he moved to the Treasury as Financial Secretary.

Two years later, as Minister of Transport, he got his chance to become a national figure. He believes a man can't make propaganda for the idea he wants to put over if he's not in the news himself.

Since he went to the War Office in 1937, newspaper readers get pictures and stories of life in army barracks, troops on maneuvers, and of every improvement in conditions. That publicity brings recruits, and bigger enlistments mean another story for the papers.

Hore-Belisha says he owes everything to his mother, a cultured woman who lived for her son, teaching him, encouraging him, and sending him to a good school. His hearty manner quickly makes friends.

When he stood for Parliament as a liberal he won a "safe" conservative seat he's held ever since.

Only two years ago, in 1936, wearing the mantle of the prophet in the shape of a privy councillor's ornate blue and gold uniform, he went to Buckingham Palace to take office from the King as a full-fledged Minister, when the transport job was stepped up to Cabinet rank.

Observers say Hore-Belisha may be moved to the Ministry of Agriculture if and when Chamberlain rearranges the Cabinet.

That usually is a pretty dull job, but Hore-Belisha probably would find a way of getting it under the spotlight of public attention. If anyone puts human interest into bacon and eggs it'll be Hore-Belisha.

## TRAGIC INJUSTICES THE ITALIAN GOVERNMENT HAS NOT PUBLICIZED

*In a Letter to the  
New York Times*

By Michele Cantarella

THE *New York Times* of January 30 published a Rome dispatch from Anne O'Hare McCormick on the Fascist anti-Semitic campaign in which it was stated " \* \* \* evidences of the unpopularity of the anti-Semitic policy and the half-heartedness with which it is executed cannot compensate Italian Jews for the material and moral suffering inflicted on them."

In order to substantiate Mrs. McCormick's statement may I point out some of the tragic consequences which this "material and moral suffering" has had upon some of the best Italian citizens of Jewish origin:

Dr. Angelo F. Formiggini, foremost Roman publisher, who edited the Italian "Who's Who," the bibliographical magazine *L'Italia che Scrive* and the *Encyclopedia of Encyclopedias*, committed suicide by throwing himself from the Ghirlandina tower, in his native city of Modena, on December 1. In his pockets were found 30,000 lire, which he bequeathed to the poor.

Colonel Segre of the First Regiment of Artillery in Vercelli, having been requested to resign from the Italian Army, assembled his troops, delivered a patriotic speech, kissed the Italian flag, then withdrew to his office, where he shot himself.

Professor Maurizio Pincherle of the University of Bologna and president of the International School of Pediatrics was among the 200 and more Italian university professors who were dismissed in accordance with the recent racial laws. He committed suicide last December.

Grand Officer Jarach, Milanese banker well known in financial circles, is the last prominent Italian Jew known to have committed suicide in the last few weeks.

The number of suicides in Italy is growing alarmingly. The figure and the names of many remain a mystery, due to the fact that Fascist newspapers are not allowed to publish obituaries of Jews. Colonel Segre's was published because it was sent to the press by the general in command of his division.

The plight of Italian Jews at the moment is very serious because they have few or no connections abroad; moreover, Italians cannot help them or even express sympathy without risking imprisonment on charges of a new offense termed "pietismo."

A few weeks ago a prominent Italian, a Christian, had to cross the Italian frontier for one day in order to send safely an appeal to his American friends on the behalf of hundreds of Jewish intellectuals who are in bitter moral and financial distress, and to inquire whether there exists in this country any humanitarian group or organization willing to alleviate in any possible manner the sufferings of Italian Jews.

Northampton, Mass., Jan. 31, 1939

## THE PROFIT SYSTEM AND CHRISTIANITY

*An Editorial in The Philadelphia  
Jewish Exponent*

A MOST interesting plebiscite will be conducted during this month among millions of church members of the various Protestant denominations as to whether the present profit system is in harmony with Christian ideals of social justice and whether we should strive to introduce in America a system other than the present capitalistic system. Besides the differences of opinion on the subject that exists both among the clergy and the laity, there is also the more fundamental question to be voted on as to whether the Church as such should interest itself in such problems at all. The various ministerial bodies have taken up the question at different times and the prevalent sentiment among the ministers appeared to favor the idea that the Church should preach what is called "Social Gospel," an eventual Christian commonwealth in which the motive of selfish gain will be eliminated. Arthur Bartlett, writing in the *American Magazine*, presents some surprising results that he obtained by direct personal interview with church leaders as well as with laymen. The Church League for Industrial Democracy, an Episcopalian organization, although disclaimed by Bishop Manning has now a membership of 2861, of whom 486 are ministers and 29 are bishops. The Methodist Federation for Social Service has about 3000 members, of whom 2500 are ministers. There are several other organizations which include in



their platforms the rejection of "the profit-seeking economy and the capitalistic way of life, with its private ownership of the things upon which the lives of all depend." In authorizing the Economic Plebiscite during the month of November, the General Council expects to discover the general trend among church members regarding this vital question in our economic life.

The designation of "Red" has not any more that sinister significance that it had a few years ago. While admitting that the various social agencies among the Christian denominations have much in common with both the Socialists and the Communists, they insist that their platform is based entirely on Christian principles and their motive is to establish in practical life the ideals and principles of social justice enunciated by Jesus. That there is a very strong opposition to the innovations that are planned is made quite clear in that article, which quotes opinions of prominent laymen and ministers who absolutely refuse to go the length that many of the more radical type seek to achieve.

Several years ago, both the Central Conference of American Rabbis and the Rabbinical Assembly adopted resolutions which aimed to discredit the present capitalistic system and to advocate what they regarded as a more equitable arrangement which would do away with the greed and selfishness that are so prominent now in the economic world. These actions also brought forth considerable criticism on the ground that these matters are closer to the political than to the religious domain and ministers, who may have their personal opinions regarding them, should not seek to propagate them in the name of religion and of the synagogue. There is less cogency in this criticism when applied to Judaism, which has always embraced the entire life of man and drew no definite lines of demarkation between one aspect and the other aspect of life. Whether the remedy advanced is sound or not is open to speculation and to differences of opinion, but the right of the ministry to discuss and express views based not merely upon modern conditions and scientific studies, but rooted in the general tenor of Jewish teachings and justices, should not be questioned. The Christian church, too, has some definite traditions on this point of social equity, much of it based on our Bible, which the min-

isters have the duty to preach and to propagate.

In the Jewish system of ethics, capitalism as we have it today could not possibly have had the vogue that it has now. The Bible warns against overreaching in trade, and also establishes certain definite rules regarding the treatment of the poor and the dependent, but the Rabbis, living in a more commercialized age, made some of these principles more concrete. For instance, the law is laid down that in the sale of articles of food one should not make a profit of more than one-sixth. Some leeway is given to the retailer who sells these articles piecemeal. If one overpaid for an article more than a sixth of its market value, or if the vendor sold it at one-sixth less than the market value, the transaction may be rescinded by either party. The principle of "caveat emptor" has no validity in Jewish law. In some communities special officers were appointed who had the authority to regulate the rate of profit on goods sold and severe punishments were meted out to those who disobeyed their orders. Laws against hoarding and profiteering, especially in articles of food, have been promulgated by the Rabbis and provision was even made by them for the organization of workmen's unions for their own advancement. It is true that many of these regulations, although included in the codes, fell into desuetude with the advance of commerce and industry, but the principles on which they are based are applicable to all times and conditions. A new order of society based on the humanitarian ideals which religion dictates should be an improvement on the unsatisfactory state of the present.

## TO FATHER COUGHLIN

By Samuel S. Cohon

*Extract from an open letter  
published in "The Jewish  
Layman," organ of the National  
Federation of Temple  
Brotherhoods*

FROM a servant of God men naturally expect sympathy and understanding. Humble priests of your great Church have ministered even to criminals in the hour of their agony, in a spirit of kindness and forbearance, bringing them cheer and consolation. The Jewish people beg for no special favors. But if anyone undertakes to speak to them or of them in

the present hour of distress they expect from him some consideration. This we received in full measure when the voice of Christendom was raised in protest against the Nazi atrocities from pulpit and platform, in church and over the air. The broadcast of the leaders of your Church was such an act of brotherhood and high civilization. We looked for something similar from you, but, to speak frankly, we were sadly disappointed. . . .

Your persistent linking of anti-Semitism with anti-communism is the most fertile root of Jewish resentment. I am compelled to say that it follows the pattern of Nazi propaganda. Even before the Nazis came to power Goebbels declared that it would be Nazi policy to drive the Jews into communism and then to destroy both of them. As a student of history you are aware that Apion attacked the Jews of Alexandria when the only "communism" then in existence was that of the Essene saints, who served as the model for the early Christians and for the institution of monasticism. The hostility to the Jews during the Middle Ages assuredly was not inspired by anti-communism. Neither did Torquemada bring about their expulsion from Spain, in 1492, on that ground. And under the new name of anti-Semitism, Jew hatred reappeared in France, Germany and Austria, in the 19th century, long before the blight of communism fell upon the world. Neither is communism the real cause of Nazi anti-Semitism, but only its malicious pretext.

As to the participation of Jews in Russian Communism. To be sure many Jews have shared in it. Having been massacred by the minions of the Czars, the Jews rallied to the banners of Mil-iukov and Kerensky, who sought to reconstruct Russia on democratic lines. When the short-lived republic collapsed, the Jews faced the choice between the White Russians, who, under the leadership of men like Petliura, Denikin and Makhno, murdered 120,000 Jews in the Ukraine in one year (see Elias Heifetz' documented work, "The Slaughter of the Jews in the Ukraine in 1919," Thomas Seltzer, N. Y., 1921) and the Bolsheviks. It was a choice between the devil and the deep blue sea. Under Bolshevism the Jewish people, who were mostly of the middle class, were "liquidated." Their religious life has been paralyzed, and their cultural efforts crush-

(Continued on page 22)



# REPORT OF BROOKLYN JEWISH CENTER ACTIVITIES FOR THE YEAR 1938

*Delivered by the President, JOSEPH M. SCHWARTZ, at the Annual Meeting on Thursday Evening, January 26, 1939*

ONCE again it is my pleasant duty to present to you my annual report covering the activities of the Brooklyn Jewish Center during the past year. I shall try to be brief and give you a summary of the manifold activities of this magnificent institution, limiting myself to the progress made by the various departments and leaving out the portions usually devoted to the finances. This department will be amply covered by our treasurer, who will be called upon later in the evening to render a separate report as of December 31, 1938.

## *Religious Activities*

AS I review the activities during the past year, I feel that we have made continued progress in every department and that we have every reason to be proud of our accomplishments. However, as in the past, we are not content to merely feel satisfied, but are pledged to continually strive for greater achievements. Recently at a joint meeting of the Board of Trustees and Governing Board, an interesting discussion took place regarding the improvement of our religious services. Since the very inception of the Center, we have taken pride in the fine and successful services conducted on Friday evenings, Sabbath mornings, and on various holidays. The attendance has at all times been most encouraging, thousands of our coreligionists, both young and old, flocking to the synagogue to derive religious inspiration and a knowledge of things Jewish.

And yet, we were not entirely contented. We strove for more beauty in the services, better community singing and a more uniform conduct of prayer. The discussion led to the appointment of a special committee, and we shall look forward to the interesting suggestions that will follow their deliberations.

## *Hebrew Education Department*

OUR department for Hebrew Education has a total registration of 364 boys and girls. Of this number, 155 attend the afternoon Hebrew School, 159 are registered as pupils of the Sunday School, 35 attend the Post Consecration class, and 15 are regis-

tered in the Consecration group for this year.

In addition, the school supervises the Junior Congregation through the members of its faculty. The Junior Congregation is rendering a fine service in training our young to conduct their own religious services on the Sabbath and on holidays.

The school is not self-supporting, and the Center has again been required to make good its yearly deficit. During the year, I appointed a special committee, headed by Mr. Isidor Fine, to study the problems connected with the Hebrew School. This group made a number of recommendations which we trust will help to solve the problems of the school.

## *Center Academy*

THE Center Academy children receive an unusually fine and thorough education. The curriculum embodies the principles of progressive education and correlates with its social science program a graded course of study in Jewish history, past and contemporary, Bible study and instruction in Hebrew as a living language. The Center Academy achievements in music, art, and science are outstanding.

The Center Academy presents a complete elementary education from Kindergarten to Junior High School, is chartered by the University of the State of New York, and is under the constant supervision of its highly qualified Educational Committee and Board of Trustees.

The registration numbers 91 boys and girls. The Kindergarten has an attendance of 12 children, making a total registration of 103.

## *Institute of Jewish Studies For Adults*

LAST Fall the Institute of Jewish Studies for Adults entered its sixth season with a registration of 85 men and women. The Institute is rendering a useful service in providing courses in Elementary Hebrew, Advanced Hebrew, Jewish History, Talmud, The Bible as Literature, and the Philosophy of Religion.

## *General Education*

THE Forum conducted by the Center on Monday evenings throughout the season is now completing its nineteenth year. The committee is continually striving to bring to our platform leaders of thought in this country as well as abroad. Most of these lectures are free to members, and we are hopeful that more and more of you would take advantage of this fine cultural department by attending the Forums regularly.

The committee has also sponsored the course lectures on Tuesday and Wednesday evenings, and a number of lectures in the Yiddish language. This season it organized the "Town Meeting of the Air." This group meets on Thursday evenings for the purpose of listening to the radio broadcasts from Town Hall, which are followed by discussions participated in by members of the group.

## *Center Library*

LAST year I reported the reopening of our library under the supervision of Dr. Elias N. Rabinowitz. This department has made remarkable progress in the short time since it was reopened. It now contains more than three thousand volumes in Hebrew, English and Yiddish. Of this number about 400 books were acquired during the year. The circulating department opened about a year ago and has issued about 207 cards for the withdrawal of books.

The library is of tremendous value to the children of our schools, as well as to the students of the Institute of Studies for Adults. It is used freely as a reference library by students of various colleges and universities in Brooklyn and Manhattan.

## *Publications*

THE Center, as you know, publishes a weekly bulletin for the purpose of acquainting our membership with the activities of the institution. The Publicity Department also publishes the monthly *Review*, which contains, in addition to news of the Center proper articles of general Jewish interest.

The Editorial Board has greatly improved this publication and has enlisted the services of well-known writers to provide valuable articles.

### *Social Activities*

**T**HE Social Committee gave considerable time and effort towards the promotion of sociability in the Center. It has conducted a number of successful affairs and planned the monthly social membership meetings. These gatherings have grown in popularity and have been of great help in acquainting the members with each other.

This committee has also supervised the club activities for our boys and girls and the Center Players. The clubs are under the direction of experienced leaders, who are guided by our Director of Club Activities, Rabbi Mordecai H. Lewittes.

### *Physical Training Department*

**T**HE Gymnasium and Bath Department continues to attract a large number of our members, as reflected in the attendance record for the past year. The total attendance for 1938 was 35,069, as compared with 32,881 in 1937. The committee sponsored a number of tournaments and games, the most successful of which were the Basketball events conducted in cooperation with our Young Folks League. The Center team maintains a position of leadership among the amateur teams in New York and Brooklyn. Financially, the games have added considerably to the income of our Physical Training Department.

### *House Committee*

**T**HE physical condition of our building is supervised by the House Committee. Recently this committee erected the second Memorial Tablet in the Synagogue. The first tablet was of real financial assistance to the Center. The erection of memorial plates should be encouraged as an excellent means to perpetuate the memory of beloved departed relatives.

### *Membership*

**T**HANKS to the activities of our Membership Committee we enrolled 189 members during the past year. The membership as of December 31, 1938 was 634 married and 351 single, a total of 985.

The committee has, for many sound reasons, decided against a drive for members at this time. This, however, should not deter our members from

making every possible effort to enroll their friends. It is most important that we increase our sphere of usefulness by enlarging the membership because the membership dues represent the largest single item of income to the Center.

### *Metropolitan Opera Concert*

**O**N December 11th we conducted our third annual concert at the Metropolitan Opera House. This event was both an artistic and financial success. We are deeply indebted to Mr. Moses Ginsberg, who was chairman of the concert committee, and to the members of his committee for their efforts. Thanks are also due the members of the Center for their loyal cooperation.

### *Sisterhood*

**T**HE Sisterhood can boast of a most successful year of activities. Their several functions met with a fine response, and their monthly meetings were well attended. A more detailed report will be rendered by the President of the organization, Mrs. Albert Witty.

### *Finances*

**A**S before stated, I shall not touch upon the financial record. My report, however, would not be complete without mention of the fact that we have succeeded in improving the financial condition of the Center. We have reduced our indebtedness considerably, but our problems are far from being solved. We still have with us some indebtedness, primarily the first mortgage. It will be our task in the near future to find some means of solving this problem.

I should also like to say that we have adjusted our indebtedness to the cemetery corporation and considerably reduced the amount on the land.

During the past year we were the recipients of a legacy of \$1000, left to us in the will of our late member, Mr. Morris Michtom. In accordance with the wishes of the deceased member, this money was set aside for the deduction of the first mortgage.

### *Thanks*

**HAVE** reviewed as briefly as possible the work of our various departments. The chairmen of our standing committees and their members merit your appreciation and mine for their efforts to promote the interests of their departments. I want to add my sincere thanks to the mem-

bers of the Board of Trustees and the Governing Board for their advice and assistance. I am grateful to my fellow officers, Vice-President Hyman Aaron, Secretary Max Herzfeld and to Treasurer Moses Ginsberg, for their most helpful and ever-ready cooperation. During the summer we suffered a severe loss through the passing of our faithful worker, First Vice President Henry Seinfeld. It was a heavy loss to the institution and to me personally. His memory will forever remain with me.

A word of thanks is due to our beloved Rabbi Levinthal for his splendid contributions to the well-being of the Center and to the prestige of the community in which we live. Last February we celebrated his fiftieth birthday, and on that occasion the Board of Trustees as evidence of the great love and esteem in which he is held by all of us, elected him rabbi of the Center for life. May God grant him strength and happiness, so that he may continue to be the pride of American Jewry for many years to come.

To our Administrative Director, Mr. Joseph Goldberg, all I can say is that now, as always we are deeply appreciative of his great ability and his sincere devotion to all that our institution stands for. From the bottom of my heart I want to thank him for his cooperation.

My thanks are also extended to all officials, and to members of the staffs of every department, for their fine cooperation.

### *Conclusion*

**I**N addition to exclusively Center activities, we have been of considerable assistance to every worthwhile cause and movement in Jewish life. Our institution has directly helped to raise large sums of money for the United Palestine Appeal and for the Joint Distribution Committee through appeals made in our Synagogue.

The problem of assisting the refugees residing in our community is one that will undoubtedly receive our serious consideration during the coming year. These are tragic days in the history of our people. Never before have so many thousands of our coreligionists found themselves helpless and homeless. We are in a country where more than four million Jews live in safety. This situation has placed us in a position of responsibility which we dare not ignore.

(Continued on page 19)



## Officers, Members of the Board of Trustees and Governing Board of the Brooklyn Jewish Center, for 1939.

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HON. EMANUEL GREENBERG .....	First Vice-President
HYMAN AARON .....	Second Vice-President
MAX HERZFELD .....	Secretary
MOSES GINSBERG .....	Treasurer
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SAMUEL ROTTENBERG .....	Honorary President

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Greene, Harry  
Greenblatt, Samuel  
Gribetz, Louis J.  
Gross, Henry H.  
Gunther, Ben  
Halperin, Louis  
Halpern, David  
Harrison, Harry A.  
Holtzmann, Henry  
Joseph, Arthur  
Kaminsky, David B.  
Katz, Samuel  
Klein, K. Karl  
Klinghoffer, Morton  
Kugel, Simon H.  
Leicher, Jacob E.  
Lemberg, Sam  
Levey, Frank  
Levy, Mrs. Harry  
Levine, Benj. A.

Levngson, Isaac  
Levkoff, David  
Lewis, Aaron  
Lowenfeld, Mrs. I.  
Lukashok, Jos.  
Lurie, Irving  
Lurie, Leib  
Markowe Ben  
Martz, Benjamin  
Neinken, Morris  
Nemerov, Meyer  
Parnes, Louis  
Perman, Charles  
Rachmil, Hyman  
Rosen, Meyer A.  
Rosenberg, William  
Rosenson, Ira L.  
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Riker, I. J.  
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Rutstein, Jacob  
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Silverstein, Morty  
Simon, Louis  
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Stark, Samuel  
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Weinstock, Louis  
Weisberg, Samuel S.  
Wender, Morris D.  
Wiener, Mrs. I.  
Witty, Albert  
Witty, Mrs. Albert  
Zankel, Louis  
Zirn, Abr. H.  
Zwerdling Tobias

### SUSTAINING MEMBERSHIP FOR 1938

THE following is a list of the 1938 sustaining members of the Brooklyn Jewish Center. We are thankful to them for their fine spirit of co-operation and loyalty in voluntarily paying the higher rate of membership dues in the Center.

Aaron, Hyman  
Barnett, Mrs. S.  
Bernard, Mrs. Louis W.

Bregstein, Bernard  
Bregstein, Elliot  
Bregstein, Harold

Brunner, Leonard  
Cohen, Julius  
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Goell, Mark J.  
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Goldman, A. L.  
Goodstein, Wm.  
Gordon, Louis  
(of Avenue T)  
Halperin, Louis  
Halperin, Nathan  
Jablow, George

Katz, Samuel  
(of Park Place)  
Kirsch, H.  
Kirschman, M. J.  
Kline, Benj. J.  
Kronish, Fred  
Lipsky, Charles  
Londner Rudolph L.  
Lurie, Leib  
Marcus, Sidney  
Price, Mrs. Abraham  
Rachmil, Hyman

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Rutstein, Jacob  
Salwen, Nathan  
Shapiro, Abraham  
Steingut, Hon. Irwin  
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Walters, Jay H.  
Wedeen, George  
Weinberg, Morris  
Weinstock, Louis  
Werbelovsky, Benjamin  
Wiener, Harry

# BROOKLYN JEWISH CENTER ACTIVITIES

## KLAUS MANN, NOVELIST AND PLAYWRIGHT, TO ADDRESS CENTER FORUM



*Klaus Mann*

The speaker at the Center Forum on Monday evening, February 27th at 8:30 o'clock, will be Klaus Mann, the distinguished son of Thomas Mann, one of Germany's leading literary men, and himself, one of the most brilliant of the self-exiled writers from the Reich. The subject of his address is "The Reich and the German Minorities."

Klaus Mann, one of the most important younger writers of pre-Nazi Germany, is at the age of 33, the author of some 200 books and plays translated into many languages. He travelled extensively through Europe, Siberia, the United States, Hawaii, Japan, China and Africa. His articles appear in all the anti-Nazi newspapers and magazines now being published in Switzerland, Holland and France.

Admission to the lecture is free to Center members. There will be a charge of 25c to all others.

## CENTER ACADEMY - PURIM FESTIVAL

A festive Purim gathering of children, parents and friends of the Center Academy and the Brooklyn Jewish Center will take place on Sun., March 5th at 2:30 P.M. in the auditorium of the Brooklyn Jewish Center.

## RABBI LEVINTHAL TO PAY TRIBUTE TO JUSTICE BRANDEIS

This Friday evening, February 24, at our late services which begin at 8:30 o'clock, Rabbi Levinthal will speak on the subject, "Justice Brandeis, A Great American; A Great Jew." The resignation of Justice Brandeis as a member of the United States Supreme Court has evoked touching tributes of his greatness from all sources in American life. The members will be glad to hear our Rabbi's evaluation of Justice Brandeis' outstanding contribution to American life and to Jewish life.

Rev. Kantor will lead in the congregational singing and you and your friends are invited.

## COURSE LECTURES ON TUESDAY AND WEDNESDAY EVENINGS

The Forum and Education Committee in cooperation with the W.P.A. Adult Education Project of the New York Board of Education is offering two lecture courses in the Center building. A class in "Psychology of Personality Adjustment" is held each Tuesday evening at 8:30 o'clock, and is conducted by Mr. Litwin. Mr. Kaplan is the instructor of the class in Contemporary English Literature which meets on Wednesday evenings.

## INSTITUTE OF JEWISH STUDIES FOR ADULTS

The Center Institute of Jewish Studies for Adults is now rounding out the 6th year of its existence. All of the classes have complete enrollments and the students are making fine progress in all the subjects. No new students are admitted in the middle of the season in the Hebrew courses, but new students may be enrolled in the various lecture courses—in the Bible as Literature, conducted by Mr. Louis J. Gribetz on Thursday evenings at 7 o'clock, the Philosophy of the Jewish Religion, conducted by Mr. Spiro on Tuesday evenings at 8 o'clock, and in Jewish History on Tuesday evenings at 9 o'clock, and in Jurisprudence of the Talmud given by Dr. Higger on Tuesdays at 8 o'clock. The course in Jewish History which was given by Mr. Edelstein in the first term, is now being

given by Mr. Mordecai Halevi who will continue the course during the second term.

## SUNDAY SCHOOL NOTES

Dr. Levinthal met with the Keren Ami delegates on February 4th at which time the proceeds of last year's Keren Ami funds were allotted to numerous worthy Jewish causes.

Chamisho Osor B'Shvat was a gala day marked by the distribution of fruits and an assembly presentation. The children of the Sunday School will join with the Hebrew School for the Purim banquet on March 5th.

## HEBREW SCHOOL CHILDREN TO TAKE CHARGE OF MAIN SYNAGOGUE SERVICES, SAT., MAR. 4

The children of our Hebrew School who conduct the Children's Congregation every Sabbath morning, will take full charge of the services in the Main Synagogue Sabbath morning, March 4th. They will act as the Readers of the service. They will also read the portion from the Torah Scroll, and the president of the student body will deliver a brief address.

This year we are allowing the pupils of the younger classes to take a leading part in these services. We hope many of the members will attend and derive the joy of seeing the children conduct the services.

## NEW ADDITIONS TO LIBRARY

The following books have recently been acquired by our library and are now being circulated:

Fifth Column—Ernest Hemingway.  
In Polish Woods—J. Opatashu.  
Noah Pandre—S. Schneuer.  
All that Matters—P. Mendelsohn.  
Going Home—E. Harthern.  
Three Novels—Sholom Asch.  
Mortal Storm—Phyllis Bottome.  
Roots in the Sky—S. Maller.  
German Family—L. C. N. Stone.  
The River Breaks Up—I. J. Singer.  
The Life of Moses—Edmond Fleg.  
School for Barbarians—Erica Mann.  
Our Battle—Hendrik W. Van Loon.  
A Challenge to Caesar—S. Saphire.  
The Tragedy of a Nation—H. Lowenstein.  
Why Nazi—Anonymous.  
Seven Plays—Ernst Toller.  
Selected Essays—A. D. Gordon.  
The Rape of Palestine—Wm. B. Ziff.



# HELEN LEVINTHAL TO OCCUPY PULPIT ON WOMAN'S SABBATH FRIDAY, MARCH 3rd

Miss Helen Hadassah Levinthal, daughter of our Rabbi and Mrs. Levinthal, will be the speaker from our pulpit at the special women's Sabbath services which is annually held in our Center on the Friday evening before Purim. This year's service will be held on Friday evening, March 3rd and the subject of the address will be "The Jewish Woman Faces a New World." Miss Levinthal is a member of this year's graduating class of the Jewish Institute of Religion and will be the first woman to have taken a complete rabbinical course in a theological school.

## PROGRAM FOR REMAINING FRIDAY EVENING SERVICES THIS SEASON

This year's season of late Friday evening services will soon draw to a close. As in the past years the concluding service will be held on the eve of Sabbath Ha-gadol, the Sabbath preceding the Passover Festival.

The speakers and the sermonic subjects for the remaining weeks are as follows:

Friday evening, March 3rd, Special Woman's Service—Miss Helen Hadassah Levinthal on "The Jewish Woman Faces a New World."

Friday evening, March 10th, Rabbi Levinthal on: "Religion and Economics."

Friday evening, March 17th, Rabbi Mordecai Lewittes—subject to be announced.

Friday evening, March 24th, Rabbi Levinthal will deliver a special sermon to the members in honor of the twentieth anniversary of the founding of the Center. Subject: "Retrospect and Prospect—a New Call for Jewish Service."

Friday evening, March 31st, Annual Youth Service which will close the season. Mr. Gus Loeb, a member of the graduating class of the Jewish Institute of Religion, will speak on "The Synagogue and the Jewish Faith"; and Mr. Eleazer Lipsky, President of Masada, will speak on "Palestine and the Jewish Faith."

## IN MEMORIAM

It is with deep regret that we announce the death of our member

**Mrs. Mendel Hecht**

of 519 Montgomery Street, who departed this life on Monday, February 20th, 1939.

To the relatives and friends of the deceased, the Brooklyn Jewish Center extends its heartfelt expressions of sympathy and condolence in their bereavement.

## CENTER MEMBERSHIP SOCIAL MEETING

SATURDAY EVENING

MARCH 4th

at 8:30 o'clock

Following a brief business meeting, there will be a most interesting program of entertainment, in keeping with the spirit of Purim.

The following artists will appear:

### 1. MORDECAI YARDEINI

Celebrated Palestine Singer who will present a unique program of Palestinian and Yiddish Folk Songs.

### 2. READINGS

by the well known Jewish wit  
ISRAEL CHODOSH

### 3. Selections by the Sisterhood Choral Group

### 4. Characterizations by ROBERT J. LANCE

Refreshments will be served

Admission limited to Center members  
—men and women.

## REPORT OF THE PRESIDENT

(Continued from page 16)

We shall, in the years to come, be called upon to give as we have never before given, and to make greater sacrifices than we have hitherto made. It will be our duty to help maintain the cherished ideals of democratic America, embodying freedom of expression and freedom of worship. One of the surest ways of combatting any spirit of intolerance that may arise is to so conduct ourselves as to earn the respect and admiration of our fellow-citizens. Fortunately for us, there have sprung up in the last twenty years a large number of Jewish Community Centers in various parts of the land. They have been of tremendous value in moulding the character of our youth and of developing a generation that is conscious of the precious Jewish heritage and mindful of their duties as citizens of this country.

This month marks the twentieth anniversary of the organization of our institution. Under ordinary circumstances this should be a cause for rejoicing and celebration. Due to the world conditions, however, it was de-

cided to defer this celebration for the time being.

Tonight I am completing my sixth term as the President of the Brooklyn Jewish Center. I can hardly realize that so many years have passed since I first appeared before you as the president-elect. Great as my responsibilities were, I have enjoyed my work. I am grateful for the many friends I have made, and for the loyal body of men and women who have worked faithfully with me. Their confidence and support have made my task easier. We are all, I am sure, animated by a common desire to free the Center from all its debts. We will then be in a position to continue our work unhampered by the financial obligations that are such a continual source of worry and annoyance.

Once more I want to thank you for the confidence you have reposed in me. I am keenly aware of the responsibilities of leadership in this institution, and I pledge myself to discharge them to the utmost of my ability.

## The WALDORF TOWERS

On the Ocean Front



A distinguished Address — Refined Cuisine — European Plan

Attractive March Rates  
April 1st—Low Summer Rates

A. Halperin, Pres. R. B. Hyatt, Mgr.  
Ocean Drive at Ninth Street  
Miami Beach — Florida

## PERSONAL

Rabbi Levinthal was in Cleveland, Ohio, on Monday, Feb. 13th, where he spoke at the Forum of the Cleveland Zionist Society. On Monday evening, February 6th, he spoke in Patterson, N. J. in the interest of the President Roosevelt Golden Book of the Jewish National Fund. On Wednesday evening, Feb. 1st, the Rabbi spoke in Rockaway Park in the interest of the Campaign in behalf of the Jewish Theological Seminary. On Monday night, February 27th he will be in Boston, where he will speak under the auspices of the Zionist Organization of that city. Rabbi Levinthal has also lectured this month on Homiletics at the Jewish Institute of Religion, substituting for Dr. Stephen S. Wise, who is now in London attending the British, Arab, Jewish Conference.

## CLUB NOTES

The Junior League and Inta-League are holding new elections in the near future for the latter part of the current season.

The Hakoach Club started a series of forums; the first speaker was Hon. William I. Siegel who spoke on "Youth and the Problem of the Jew." This talk was followed by a stimulating discussion hour. The club has arranged a debate with a neighboring club on a question relating to the refugees.

The group will hold a basketball game in the gym this Saturday, Feb. 25th at 7 o'clock. Dancing will follow.

The Center Club at its open meeting witnessed tricks by a "magician." Another meeting was devoted to a musical demonstration by pupils of a music school.

The Maccabees arranged a highly successful Chamiso O s o r B'Shvat Party which was attended by the Vivalets.

The Vivalets are working on a number of musical parodies for Purim.

## SISTERHOOD CHORAL GROUP

The Choral Group organized by the Sisterhood of the Center meets on Tuesday mornings at 11 o'clock. Rev. Samuel Kantor leads the group. A cordial invitation is extended by the Sisterhood to all members who may want to join this group.

## SISTERHOOD BOARD MEETING

The Board of Directors of the Sisterhood of the Center, will hold its regular monthly meeting on Monday afternoon, February 27th, at 1:30.

SISTERHOOD HOLDS INTERESTING  
INSTALLATION EXERCISES

At the last meeting of the Sisterhood which took place on Monday afternoon, February 6th, the newly elected officers and Board of Directors for the coming year were formally installed by Rabbi Levinthal. A large number of the members attended and the meeting was followed by a pleasant social hour.

The following are the officers for the coming year:

President—Mrs. Albert Witty  
1st Vice President—Mrs. Isidor Lowenfeld.  
2nd Vice President — Mrs. Maurice Bernhardt.  
3rd Vice President—Mrs. William I Siegel.

Secretary—Mrs. Isaac Wiener.

Treasurer—Mrs. Hyman Rachmil.

Board of Directors: The Mesdames Hyman Aaron, Alex Bernstein, Elias Bernstein, Lena Boskowitz, Philip Brenner, Louis Brenner, J. D. Booth, Seymour I.

Danziger, Samuel Fleischman, Jacob Freiwirth, Isidor Fine, Alfred Greenblatt, Hannah Greenblatt, Samuel Greenblatt, Irene Goodman, Irving Gottlieb, A. L. Goldman, Jacob Greenstein, David Halpern, Sol Horowitz, Martin M. Kafka, Samuel Katz, Morton Klinghoffer, Louis J. Levinson, Benj. Levitt, I. H. Levinthal, Louis J. Roth, Bernard Rein, Louis Simon, Joseph M. Schwartz, Nathan T. Schwartz, Samuel Stark, Chas. Safier, Kate Salit, Maurice Schnall, Joseph Tabor, Louis Zankel, Abraham H. Zirn.

THE RESTAURANT OF THE CENTER  
OPEN ON SUNDAYS

For the convenience of our old and new members of the Center our restaurant is open every Sunday from 12 noon to 5 P.M. Excellent meals are served. Members and their guests are cordially invited.

## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

Cohn, David E.  
Attorney Unmarried  
Res. 773 Eastern Parkway  
Bus 1450 Broadway  
*Proposed by Dr. Jack Cholodenk*

Blachman, Harold  
Broker Unmarried  
Res. 349 Crown St.  
Bus. 6 Harrison St.  
*Proposed by Louis Dilbert*

Finkel, Benjamin  
Attorney Married  
Res. 300 Sullivan Pl.  
Bus. 401 Broadway  
*Proposed by Harry Dilbert*

Fishman, Samuel J.  
Paper Married  
Res. 446 Kingston Ave.  
Bus. 109 Hewes St.  
*Proposed by Harry Dilbert*

Maslow, Harry  
Attorney Married  
Res. 415 Lefferts Ave.  
Bus. 16 Court St.  
*Proposed by Emanuel Greenberg*

Osher, Leon  
Adv. & Prtg. Unmarried  
Res. 185 Erasmus St.  
Bus. 235 East 44th St.  
*Proposed by Ben Osher*  
Peckman, Sam. L.  
Florist Married

Res. 1667 President St.  
Bus. 1685 Pitkin Ave.  
*Proposed by Jos. Goldberg*  
Rivlin, Jack  
Rectifiers Unmarried  
Res. 990 President St.  
Bus. 534 W. 58th St.  
Schwartz, Norman W.  
Teacher Unmarried  
Res. 1119 Lenox Rd.  
Bus. Tilden High School  
Weinstein, Michael S.  
Dental Appliances Unmarried  
Res. 921 Montgomery St.  
Bus. 15-17 E. 16th St.  
*Proposed by Sam Schoenfeld*

The following have applied for re-instatement in the Brooklyn Jewish Center:

Levin, Philip A.  
Real Estate Married  
Res. 433 Crown St.  
Bus. 253 Utica Ave.  
Pogul, Herman M.  
Government Married  
Res. 511 Alabama Ave.  
Bus. Appellate Division  
*Proposed by Joseph Goldberg*  
Wagner, Leonard  
Attorney Unmarried  
Res. 1363 Dean St.  
Bus. 251 Powell St.  
*Proposed by J. M. Schwartz*



### BAR MITZVAH

Hearty congratulations to Mr. and Mrs. Martin Wittenstein of 250 Crown Street upon the Bar Mitzvah of their son Arthur which will be held at the Center on February 25th.

### CONGRATULATIONS

Best wishes to Mr. and Mrs. A. A. Edelman of 135 Eastern Parkway on the marriage of their daughter Paula Suzan to Mr. Harold Bregstein of 1395 Carroll Street on Feb. 22nd.

We extend our best wishes and sincere congratulations to Mr. Milton Glaubman of 468 Crown Street on the occasion of his marriage to Miss Beatrice Edith Sacks which was celebrated at the Center on February 19th.

The wedding of Thelma Samuel to Samuel P. Solomon, daughter of Mr. and Mrs. Isaac Samuel and granddaughter of the late Mr. and Mrs. Joseph Prenskey was held on February 2nd. Hearty congratulations to the families.

### CHILDREN'S PURIM BANQUET

The second annual Purim Banquet of the children of the Religious schools of the Brooklyn Jewish Center will be held on Sunday, March 5th, 1939

at 12 noon at the Center. All the children are invited. The subscription is \$1 per child. Reservations must be made in advance, accompanied by remittance. For further details call the Hebrew School office.

### EXPRESSIONS OF CONDOLENCE

We extend our heartfelt expressions of sympathy and condolence to:

Mrs. Herman Goldstein of 483 Brooklyn Avenue on the passing of her father.

### PERSONAL

Jerome Kurshan, son of Mr. and Mrs. Oscar Kurshan of 593 Crown Street, has been appointed assistant in Physics at Columbia University.

### DAILY SERVICES

Morning services at 7:00 and 8:00 o'clock. Mincha services at 5:30.

### SABBATH SERVICES

Kindling of candles at 5:25 o'clock.

Friday evening services at 5:30.

Sabbath services, Parsha Terumah, will commence at 8:45 A.M.

Class in Ein Yaakov under the leadership of Mr. Benjamin Hirsh at 4:15 o'clock.

Mincha services at 5:30 P.M.

## BASKETBALL GAMES

Sunday Evening, Feb. 26

Brooklyn Jewish Center

vs.

Ohrbachs

Admission 50c

Sunday Evening, March 5th

Brooklyn Jewish Center

vs.

Local 102 I.L.G.W.

Winners of 26 straight games

Admission: Gentlemen 75c  
Ladies 50c

Members advance sale of tickets 50c

Y.F.L. Invitation Dance follows games.

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facing the new million-dollar  
playground and new library

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## DISRAELI'S FIGHT FOR JEWISH RIGHTS

(Continued from page 10)

which gave me more pain than that which I take on this occasion, and which I feel my duty to take; but I can assure the House that I never spoke with more sincerity or with so much pain on any subject."

"I could not support the bill, and I might have absented myself from the House. But I felt it my duty to be present . . . and express my views on the question . . . I have never been false to the principle involved. Not merely in the House, but by other modes, and even at great sacrifice, I have endeavored to advance that which I believed to be a sacred cause."

Disraeli held the House entirely spellbound, and that same night Lord Russell offered him an apology.

In 1856 a bill was again introduced for the omitting of the phrase "upon the true faith of a Christian" in the oath. Disraeli again opposed the removal of the phrase and again insisted that "the claim of the Jew to the respect of the Christian cannot be contested," and qualified his vote. He promised then to introduce a bill to replace the oath of abjuration and went to the lobby.

A compromise was later reached by the two Houses, but it was under the Disraeli-Derby cabinet that a new

general form of the oath which removed the obstacles to the admission of the Jews to Parliament was accepted. Froude says that Disraeli brought the Jews to the Parliament a quarter of a century earlier than they would have been admitted.

In his action in favor of the Jews Disraeli displayed courage, determination and sincerity. In spite of the prejudice of his own party he uncompromisingly continued his fight, reminding all by his conduct of his own Jewish descent. His attitude brought him the admiration of many of his opponents. Lord Russell, during the debates on the Jewish disabilities, said to Gladstone: "Look at him, how manfully he sticks to it, though he knows that every word he says is gall and wormwood to every man who sits around him and behind him." But Gladstone never failed to express his esteem of Disraeli's stand. Walpole, an influential member of the conservative party who opposed the removal of the Jewish disabilities, said that "if there is anything more than another for which my right honorable friend is entitled to the respect of both sides of the House, it is for the manly and honorable way in which he has come forward in support of the Jewish race."

## WORLD OPINION

(Continued from page 14)

ed. Nonetheless, they were accorded equality, which, though amounting to little more than equality of suffering, was something that had been denied them hitherto in Czarist Russia.

As the leaders of the revolution, too, your data are incorrect. . . .

You emphasize the power and the unity of world Jewry. Those of us who know the helplessness of our position and our divisiveness are amazed at the fabled role ascribed to us in certain quarters. Catholics should know how to discount such claims. The Jesuits and the papacy are similarly played up as powers for world domination. You know that Judaism has not even the outer unity which Catholicism enjoys.

In your introductory remarks, in yesterday's broadcast, you declared that Jesus calls the Jews to rally to

him and thereby ease themselves of the burden that has so long weighted them. Thus far the Church has called upon the Jews as it calls upon others to join its fold in order to save their souls. You found a different call that they join the Church to save their bodies. Thousands of Jews in Germany and in Austria did just that. You know their present fate. Among the greatest sufferers of Nazi persecution are the "non-Aryans," who do not even have the "comfort" of knowing why they are made to suffer.

You see, Father Coughlin, some of the reasons why at least one Jew is grieved by your attitude. Your assurance that you are not anti-Semitic and not pro-Nazi is very welcome. You pleaded and prayed for love and for charity, but by your words, explain them as you may, you have

aroused apprehension and even fear. Your reference to a coming day of vengeance in New York as well as in Berlin sounded like a threat to those who would not join the anti-Comintern campaign. Allowing that you meant no harm, is it not strange that so many people misunderstood your intensions and that the Nazi press in Germany should have applauded your remarks?

## BASKETBALL CHAMPIONSHIP TOURNAMENT

On Tuesday evening, February 28, 8 P.M. at the Central Y.M.C.A., 55 Hanson Place, A.A.U. basketball games for season championship will be held. The Brooklyn Jewish Center team will play the Hebrew Education Society for the Brooklyn-Queens County championship and the Ohrbach's team will meet the Local 102 team for the Manhattan-Bronx championship. Admission 50c.

## P.T.A. HEBREW SCHOOL MEETS TUESDAY

An important meeting of the P.T.A. of the Hebrew and Sunday School will be held next Tuesday evening, February 28th, at 8:30 o'clock. An interesting Purim program has been arranged. All welcome.

## COMING FORUM EVENTS

March 6th:

**NORMAN THOMAS**

Famous Socialist Leader

Subject:

"WANTED — AN AMERICAN FOREIGN POLICY"

March 20th:

**JOHN HAYNES HOLMES**

March 27th

**LUDWIG LEWISOHN**

## "TOWN MEETING OF THE AIR"

Every Thursday Evening  
at 9 o'clock

in the Ladies Social Room of  
Our Building

Next Meeting: March 2nd

Subject:

**"HOW CAN OUR PUBLIC SCHOOLS BETTER EDUCATE FOR DEMOCRATIC CITIZENSHIP?"**

Radio Speakers:

**DR. JOHN W. STUDEBAKER**

**LUTHER H. GULICK**

**MORTIMER J. ADLER**

**J. A. STARRAK**



# JEWISH NEWS IN REVIEW

(Continued from page 11)

In answer to criticism of the Lord Baldwin Fund for Refugees, the English Catholic and Anglican primates and the leaders of the Free Church of England and the Church of Scotland have issued a statement denying that the refugee problem is a Jewish problem. These ecclesiastics point out that since 1933 over 100,000 Christians have been seeking asylum and that "the greatest part of the relief accomplished has been paid out of Jewish funds without regard for the race or religion of the recipients." After observing that "the Jewish community has never asked for the assistance of Christian churches," and that the present appeal came into being "because these churches felt that the time had come for them to play their part in the relief of this great volume of suffering" they declare that "the refugee problem, by its very nature, makes the most insistent demand upon the charity of all Christian people."

More than \$23,700,000 was invested by Jews in Palestine during 1938, according to an estimate of the American Economic Committee for Palestine. The investments were for construction of new buildings, additions to existing buildings, industry and handicrafts, agriculture, land purchases, commerce and transportation.

A new map of Palestine has been just published by *Davar*, a Hebrew labor daily. This map is said to be a model of lithographic art and one of the best pieces of work of this kind ever done in Palestine.

At the 19th annual convention of the Histadruth Ivrit which was attended by more than four hundred delegates representing Hebrew societies, educational institutions and other national Jewish organizations, plans were made for enlarging and coordinating Hebrew cultural activities and education in this country.

Representative Emanuel Celler of Brooklyn has suggested twenty-two ways of dealing with "the savagery of Nazism." Some of his ideas are, keeping Germany on the tariff blacklist and refusing to deal with her on any reciprocal basis, appropriating the property in this country owned by Ger-

## INTERFAITH BROTHERHOOD

The National Conference of Christians and Jews has embarked on a nation-wide campaign to obtain the aid of the women of this country in promoting justice, amity, understanding and cooperation among members of all religious faiths. The campaign will be directed by a special National Advisory Council of five prominent New York women. The Conference has also set aside the week of February 19th for the annual observance of Brotherhood Week. The theme of this year's observance is "Democracy and Freedom." Over 2,000 communities in this country will promote the occasion under the auspices of the Conference.

man subjects for the purpose of meeting unpaid German obligations, extending the boycott of all German goods and ships, and cancellation of exchange of professorships and student scholarships with the Nazis.

The Joint Distribution Committee, the United Palestine Appeal, and the National Co-ordinating Committee Fund, Inc., have unified activities for the purpose of more adequately meeting the problem of refugee aid. They will conduct their drive as the United Jewish Appeal for Refugees and Overseas Needs. The Joint Distribution Committee will provide immediate aid to Jews in Germany and Austria and to German refugees elsewhere, enabling them to find new homes. It will also continue its program of reconstructive aid to the Jews of every European country. The United Palestine Appeal will promote the immigration and settlement in Palestine of refugees from other countries and also continue to participate in building up Palestine. The National Coordinating Committee Fund, Inc. will continue its work of helping German refugees in this country to adjust themselves to their new environment.

The International Students' Service and the Inter-College Committee to Aid Refugee Students have announced that at least 47 colleges in this country will provide scholarships and living expenses for European refugee students for the coming academic term. A letter sent by the Committee to 600 colleges states that such aid

by Protestant, Catholic and Jewish students here "voices the determination of American students to fight religious and racial intolerance wherever they find it."

Representatives of over 30 civic, religious and labor bodies have formed a permanent organization to coordinate the activities of existing organizations which handle refugee problems. Rev. Dr. Frederick Brown Harris, minister of the Foundry Church, is president of this new group.

The Jewish population of Shanghai is now over two thousand, having been increased to that number by 500 refugees arriving there recently from Germany.

Under an agreement between the Polish and German governments five thousand Jews deported from Germany three months ago and living since then in a camp on the Polish-German frontier will be permitted to return to Germany in groups of one thousand. The Polish government has agreed that families of expelled Jews still living in Germany would be permitted to join their relatives in Poland.

A dramatization of the contributions of the Jews toward the development of America was given in a recent radio program sponsored by the United States Department of the Interior. This program, broadcast over 98 stations, was one of a series intended to create better understanding and mutual good will among the cultural and racial groups in this country.

At the instance of Fascist groups in Mexico having Nazi affiliations riots against the Jews broke out in Mexico City recently.

## BOOMERANG

Much of the recent legislation in Hungary imposing drastic economic restrictions on the Jews was sponsored or written by Premier Bela Imredy. A few weeks ago Imredy had denied rumors that he was of Jewish ancestry. Imredy has now resigned, however, having discovered that one of his grandmothers had been a Jew. In 1815, at the age of 7, she had been baptized.

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